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as the *khadar kuz*, and certain representative elders. This State ⁶⁴³ is divided for electoral purposes into the following divisions:— ^{63/}

I. Cherra, or Sohra, consisting of 8 villages, inclusive of Cherra, which is the capital. These villages return the heads of the 12 tribes, as well as 5 elders, as their representatives on the electoral durbar.

II. The "five" villages, or 5 tribes. This division now consists of 17 villages, which return 5 representative elders.

III. The "twelve" villages, comprising now 38 villages, which return 12 representative elders.

IV. The "four" villages, comprising now 5 villages, which return 4 elders.

V. The "sixteen" villages, which return 6 representative elders.

VI. Three villages, which return 3 and 4 sirdars and 2 elders respectively.

In this State it is the custom for a Siem to cremate the body ⁶⁴³ of his predecessor. Unless he performs the cremation ceremony, ⁷⁶⁶ he is not considered to be Siem according to the Khasi religion. U Hajon Manik Siem failed to cremate the body of his predecessor, U Ram Singh, whose remains still repose in a wooden coffin which is kept in the house of the Siem family. The remains of Siems in this state are preserved by a peculiar process of embalming which will be found described elsewhere in this monograph. U Hajon Manik died not long ago, and his body also is awaiting cremation. U Ram Singh's remains, however, have been awaiting the funeral pyre for more than thirty years; but arrangements are being made by the present Siem U Bala Singh for the cremation ceremony. The cremation of Siems in the state is attended by a very great deal of expense, a large amount of money being spent on the feasting which then takes place. The Maharaja State was ruled until 1875 by two Siems, ⁶⁴³ called, respectively, the "white" and the "black" Siem. In this State originally there were five *ipipdaks* who appointed the Siem, but as in certain other States the number of the electors has been expanded by the inclusion of *mantris*, *sirdars*, and *banas*. The electors now number seventy-two persons. There is much the same state of things in the Marisaw Siemship as regards the electorate. In Ramrai, on a vacancy

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Shinto Pantheon of Japan. It may be interesting to note that ⁷⁶⁷ the ancient Shinto cult of Japan possesses some features in ⁷⁷⁶ common with the ancestor-worship of the Khasis. Take the ¹⁷¹ funeral ceremonies. With both people we find the dead laid out in the house, food placed before the corpse, and the funeral ceremonies taking place, accompanied by music and dancing. ⁷⁶⁴ Mr. Lafcadio Hearn, in an interesting book on Japan, writes ¹⁷¹ "that in ancient times the Japanese performed ceremonies at regular intervals at the tombs of deceased members of the family, and food and drink were then served to the spirits;" this is exactly what the Khasis used to do at their cenotaphs. This, apparently, was the practice in Japan before the "spirit tablet" had been introduced from China, when the worship of the ancestors was transferred from the tomb to the home. We have an exactly similar instance of evolution amongst the ⁷⁶⁹ Khasis of the present day, i.e. the transfer of the ancestor cult ¹⁷¹ from the flat table-stones erected in honour of deceased ancestors to the home. Last, but not least, is the idea common to both people, that no family or clan can prosper which does not duly perform the worship of deceased ancestors; this, as Hearn puts it, is "the fundamental idea underlying every persistent ancestor-worship, i.e. that the welfare of the living depends upon the welfare of the dead." The "Khasi Mynta," in an interesting article, notes some further points of resemblance between the methods of ancestor-worship adopted by the two people. The following instances may be quoted. Amongst the Japanese the spirits of those who fall in battle are said to help their fellow-warriors who are still fighting. The "Khasi Mynta" quotes a similar belief as having existed amongst the Khasis in former days. The remains of Japanese warriors who die in battle are said to be reverently taken to the warrior's home at the first opportunity. The Khasis do likewise, the ⁷⁶⁴ clothing in default of the ashes of Khasi transport coolies, who were employed on military expeditions on the North-Eastern Frontier, having been carried home by the survivors to present to the dead man's relations, who then performed the ceremonies prescribed by custom for those who have died violent or unnatural deaths. Of all deceased ancestors the Khasis revere *Kh Jeechei* the most, the word *Jeechei* being made up of

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child are prohibited by custom from crossing a stream or washing their clothes until the navel-string falls off, for fear that the child should be attacked by the demons of the hills and the vales.

The Wár birth customs are substantially the same as those of the Khasis, but there is the difference that a Wár family after a birth is *sang*, or taboo, for seven days, whereas amongst the Khasis the only prohibition is that the parents must not cross a stream or wash their clothes until they have propitiated the spirits. A twin birth is *sang*, or taboo. The Khasis argue that as there is but one *Ka Iarbei* (first ancestress), and one *U Thierlang* (first ancestor), so one child, either male or female, should be born at a time. A twin birth is accordingly regarded as a visitation from God for some *sang*, or transgression, committed by some member of the clan. When the twins are of opposite sexes the *sang* is considered to be extremely serious, the Khasi idea being that defilement has taken place within the womb. The case is treated as one of *ahang Iar*, or marriage within the clan, and the bones of the twins cannot be placed in the sepulchre of the clan.

There are no special birth customs amongst the Lyngkams.

There is no trace of the *corrade* amongst the Khasis.

MARRIAGE.

We now come to consider marriage amongst the Khasis from a religious point of view. Shadwell has said that marriage amongst the Khasis "is purely a civil contract." This statement is not correct, for there is an elaborate religious ceremony at which God the creator, *U lei thap leir men leir*, the god or goddess of the State, *U or Ia lei Syngahar*, and, what is probably more important, the ancestress and ancestor of the clan, *Ka Iarbei-tyngmen* and *U Thierlang*, are invoked. There are three marriage ceremonies prevalent amongst the Khasis, which are (a) *Pyntharyojat*, (b) *Landak*, and (c) *Indik-kind*, respectively. The first and second forms above mentioned are considered the more respectable; the last-named is resorted to by the very poor who cannot afford the greater expense entailed by the first two ceremonies.

587 unless they have no female children, in which case the clan
428 urges them to re-marry, so that the chain of inheritance may not
be broken, inheritance amongst the Khasis always passing in
the female line.

CUSTOMS IN CONNECTION WITH DEATHS BY VIOLENCE OR
ACCIDENT.

766 These customs are interesting enough to-deserve a separate
782 description; they are as follows:—

776 If a man dies by the sword, before his body can be burnt,
a sacrifice of a black hen must be offered to *Ka Tyru'*, the
goddess of death. The bones are then placed in a stone cairn.
Again they are removed, and, after eggs have been broken,
are taken to a river bank and there washed. If there is no
river at hand, a tank is dug for the purpose, which is called
unkoi. There are various such *watols* in different parts of the
district, e.g. near Italiang and Nartiang. A sacrifice of a goat
is offered to the god *U Syngkai Bemon*, and a sow to *Ka Ram-
shendi*, both of whom are evil deities. Another sow is sacrificed
to *Ka Tyru'*. After this the bones are placed in another newly-
built cairn. The ceremony of placing the bones in one and
[787] then removing them to another cairn, is usually performed
three times; but unless the auspices, as deduced from the
eggs, are favourable, the relatives must go on sacrificing and
removing the bones until they are so. These ceremonies having
been completed, they erect a flat table-stone, or *sawlyuthaci*,
for the ghost of the departed to sit upon, and return
home, where they propitiate their ancestors with offerings of
food. In the case of the murdered victims of the *thles*
superstition the same ceremonies are observed. For people who
have died by drowning, or been killed by wild animals, and
for women who have died in child-birth, similar pujas are
offered, except that a sacrifice to *U Syngkai Bemon* does not
766 take place. In the case of one who has died at a distance from
772 his home, e.g. in a foreign country, whose body has not been
burnt in accordance with custom, and whose bones have not been
collected, the members of his clan, or his children, take three or
five seeds or cowries (*shai*) to a place where three roads meet.
Here they summon the spirit of the departed in a loud voice,

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and throw up the seeds or cowries into the air, and when they fall to the ground they say, "*to alle noh ba ngin sa lum sa kynshew noh ia phi*," come now we will collect you (the idea being that the seeds represent the bones of the deceased). Having collected the seeds, they place them on a bier and perform the service for the dead just in the same way as if a real dead body were to hand. If possible, a portion of the dead person's clothes should be burnt with the seeds in the bier, and it is with this view that the coats or cloths of Khasi coolies, who die when employed as porters on military expeditions at a distance from their homes, are brought back by their friends to give to the relatives. If a person dies of cholera, small-pox, or other such infectious or contagious disease, the body is buried, but is dug up again and burnt with all the customary rites when fear of infection or contagion is over. In parts of the district upright stones called *maw-umkoi* are erected along the line of route when the remains of a person who has met with an accidental death are brought home. This is stated to be the case in the Rambrai Siemship. 766 762

MISCELLANEOUS CUSTOMS IN CONNECTION WITH DEATH.

In Nongjri, a large village in the Wār Country, the dead body is placed on a bier near the door of the house, a turban being tied about the head, the face being left bare and turned towards the door. In some of the Shella villages a second cremation is performed, in which a bamboo frame-work represents the corpse. This second cremation takes place when the body has been disposed of without the requisite ceremonies. The bones and ashes of the dead in Shella are in some cases kept in a cavity hollowed out of a post erected for the purpose. The bones and ashes find a temporary resting-place here, but are afterwards removed to a *crumleeh*. 764 765

At Nartiang, in the Jaintia Hills, the head of the corpse is shaved, but a tuft of hair in the middle of the head is left; this is called (*a'nish laobei*), the great grandmother's lock. At Nartiang betel-nut, which has been chewed by one of the mourners, is put into the mouth of the corpse, also cooked rice. There is 767

- 764 a similar custom prevalent amongst the Khyrwangs. The Nongtungs, in the Jaintia Hills, keep dead bodies sometimes as long as a month, until the *phur* or ceremonial dance has been performed. Hence they are called *Nong-tung*, or "stinkers." Amongst the Lyngams the dead body is kept for sometimes three or four months, or up to the time when a bull can be procured for a feast to the villagers. This feast is an essential, and, cattle being scarce in the Lyngam country, there is often great delay in disposing of the body. Lyngam villages at such a time are best avoided. The Lyngams of Nongsohbar bury the unburnt bones of the deceased within the village, and in front of the house occupied by the deceased when alive, the bones being placed in a hole in the ground, over which is laid a stone, a bamboo mat being nailed over the stone. A bamboo fence three or four feet high is erected round the grave. Other Lyngams bury the uncalcined bones and ashes in a gourd in the jungle near the burning-place. On their way home, the members of the clan of the deceased who have come from other villages to witness the funeral obsequies, put up a stone on the path in honour of the deceased, a turban being tied round the top of the stone. The Garos or Dkos, who live at the foot of the hills on the Kaimur border, and are called by the Assamese *Hana* (spear-men), erect memorial stones in honour of the deceased, the lower jaw-bones of sacrificial animals and other articles being hung on the stones. The stones are also swathed in cloths, and turbans are tied round the tops. The death customs of the Lyngams, and, indeed, other customs also, are partly Khasi and partly Garo, it being difficult to say that the Lyngams are more Khasi than Garo, or more Garo than Khasi in this respect; their language, however, has been found by Dr. Grierson to be a corruption of Khasi. In Nongstoin, Mawli, and Mariaw villages, the inhabitants of which profess to be Khasis, the bones and ashes of the deceased are not collected and placed in repositories, as at Cherrapunji. At Mariaw and Nongstoin a large wooden coffin is used, painted white, with ornamentations on the outside, and standing on four legs. This coffin is not burnt on the funeral pyre. In the family of the chiefs of Cherra, the body of a deceased Siem is subjected to the following process:—It is wrapped in a cloth

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and placed in the hollowed-out trunk of a tree, *ku-shyapoid*,²⁶⁴ there being a small hole with a plug at the bottom of this receptacle. Spirit is then poured into the *shyapoid* until the whole body is immersed, the liquor being allowed to stand for three days. After the body has been thus steeped, the liquor is allowed to run out, and the body is washed with warm water, after which it is allowed to dry for a day. Then a quantity of lime-juice is poured in, the latter being obtained from the fresh fruit of the lime (a *sak-jew*). The body is thus exposed to a process of pickling, which continues until the whole is thoroughly dry and becomes like that of a mummy. It is then placed in a coffin, which is kept in the house of the Siem family until it is time to perform the funeral obsequies. These ceremonies entail a very large amount of expense, and it sometimes happens that they cannot be completed for some years after the death of a Siem. The body of a deceased Siem according to the Cherita custom should be burnt by his successor; otherwise the latter is not Siem according to the Khasi religion. The last Siem of Cherita, U Hajon Manik, did not perform the funeral obsequies of his predecessor, U Ram Singh, and it is stated that many of his subjects did not regard him as Siem, according to the Khasi religion, in consequence. There are at the present time the corpses of two Siems of Cherita which have been preserved in the manner described above, awaiting cremation. The first Siem, U Ram Singh, died as far back as 1875, and the second, U Hajon Manik, died in 1901.

Sir Joseph Hooker and other authorities have stated that the bodies of deceased Siems of Cherita used to be embalmed in honey, and an amusing story is told regarding the necessity of exercising caution in purchasing honey from Cherita (honey being plentiful in this neighbourhood), except in the comb, for fear of honey which has been used for embalming purposes being passed off on the unwary purchaser. But the members of the Siem family and the old residents deny that honey is used for this purpose nowadays, possibly in the interests of the trade. It is, however, not unlikely that honey was so utilized in days gone by, as it is a well-known agent for embalming. The bodies of priests in Burmah are said to be embalmed in honey, vide Yule's "Embassy to Ava."

764 bones, a ceremony called "*Bek-tyapen*" is performed, which consists of driving out the devils from the house, so that they may not interfere with the peace of the spirits of the departed whilst they rest in the house, and on their journey to the tomb.

[273] All the men after they have performed this ceremony are given a drink of rice-beer known as '*lad wasplek*'. Another cock is sacrificed, and a small bamboo ladder of three rungs is prepared for the use of the spirits when climbing into the tomb. Rice is then thrown outside the door. The next morning they perform further sacrifices, which need not be detailed here, and set home

[73] a bull whose horns have been cased in silver. They dig two shallow tanks called *wadei*, into which is poured water supposed

[74] to possess the virtue of purifying the bones of any deceased clansmen who have died violent or unnatural deaths, or at places far away from their homes, where it was not possible to perform their funeral ceremonies according to custom. Three vertical stones are also erected, called *mae wadei*. A bamboo with a white flag, and a plantain tree are set up; to the bamboo are attached three bamboo rings (*lywoid*), which are supposed to act as summons to the spirits of the departed who have not received the benefits of a proper funeral ceremony. It may be explained that this ring of bamboo or cane is the form of summons used by the Khasi chiefs to their subjects when they wish to call them before them. Then a cock, called *wadei*, is sacrificed as a vicarious victim to bear the sins of the departed.

When the procession reaches the *mae wadei* or *mae wadei* (the upright stones which have been erected), a goat called *w'leag wadei* is sacrificed. Then a bamboo is fixed to the centre one of the three upright stones, to which is attached the lower jaw-bone of one of the cattle sacrificed in the *paja-house*; this is called a *mae wadei*. A special ceremony called *ho-tyap-pangui*

[74] is then performed for those of the clan who have died childless. We now come to the actual ceremony of placing the bones in the tomb of the clan. Having arrived at the tomb, the bones are washed three times in a dish (this is a Cherra custom). In Mowshai, the bones are exposed to the heat of a fire kindled on a small *flapthong*, or burning-platform. The stone door of the *cisomasiem* is then opened, and the bones of the family are placed in an earthen pot inside the tomb.

764 (b) *Mawlyngas*, or *mawngas*, which are stones erected to com-
211 memorate a parent or some other near relation.

(c) *Maw-embel*, which are put up to mark the position of
[W] tanks or *wadels*, the water of which is supposed to cleanse the
souls and bones of those who have died unnatural deaths.

(d) *Maw-shongkhal*, or flat table-stones, often accompanied
[H] by vertical stones, which are placed in the market-places and
by the side of roads to serve as seats for weary travellers.
Taking the above main divisions variation, *mawlyngas*, or *mawlyet*,
may be described as follows. These generally consist of
three upright stones, the tallest being in the centre, and a flat
table-stone being placed in front. There are, however, some
clans which erect more than three upright stones, as *shwadyet*,
or *mawlyet*. As already stated, the clansfolk used to erect
these stones, *mawlyngas* (the stone of the way), or *mawlyet*
(the stone of the leg) at each place at which they halted
for the night on their way to deposit the bones of their deceased
ancestral relations in the clan cemetery, or *mawledak*. The
stones are called *mawlyet*, or stones of the leg, because it is
supposed that the spirits of the departed sit and rest their
limbs on the flat table-stones. The upright stones are not as
a rule more than 3 or 4 ft. high, and are not massive like the
great *mawlyngas*, or memorial stones. They are to be found in
great numbers all along the roads or paths which lead to the
clan cemeteries. These stones, unlike the *mawlyngas*, have no
names.

769 (i) *Mawlyngas*, or *mawngas*, are erected to commemorate
211 deceased parents or deceased ancestors, and consist of 2, 3, 7, 9,
or even, in an exceptional case, 11, upright stones with flat table-
stones in front. The upright stones are called *maw-shyang*,
or male stones, and the flat table-stones *maw-byadlei*, or female
stones. Turning to the plots of the Laitkor stones, it will be
observed that there are nine upright stones, and one large flat table-
stone in front. Counting from right to left, stone No. 3 is called
a *maw dai*, or the maternal uncle's stone, and the stones to the
right and left of it, *li maw pyan li para*, i.e. the stones of the
maternal brothers and nephews. The table-stone is called *ba*
leechai tyenai, or *ba leechai tyenai*, literally the grandmother
of the past, or the old grandmother, in contradistinction to *ba*

70 and that the latter were originally used by both of them
 211 for sacrificing human victims. Sometimes, immediately on either
 749 side of the *mawksai*, or large central stone, there are two much
 smaller stones called *mawksing*, or the stone of the drum, and
mawksit, the stone of the plantain; the drum being used
 in all religious ceremonies by the Khasis, and the plantain
 relating to their custom of feeding young children on
 plantains. The *mawksing* must be described separately
 from the *mawksai*, because they differ from them in
 an important particular, i.e. that the former may be erected
 to commemorate the father, while the latter are set up
 to perpetuate the memory of the ancestors on the female
 side of the family. *Mawksai* consist of three upright stones
 and one flat table-stone in front. The large central stone is
 called a *maw* *thawlsang*, or the stone of the father, and the up-
 right stones on either side are meant to represent the father's
 brothers or nephews. The flat table-stone is his *lawbei*, i.e. the
 grandmother of the father, not the first grandmother of the clan,
 as in the case of the *mawksing*.

21/ (c) The *maw* *awksai* have already been described. They
 783 are erected to mark the sites of purificatory tanks, which
 764 have been dug so that the remains of drowned persons may
 be cleansed from the impurities attending an unnatural
 death, and to counteract the adverse influence upon the
 clan of *Ke Tyrot*, or the goddess of death. These stones are
 sometimes called *mawtyrot*.

21/ (d) *Maw-changthait*, or stones upon which weary travellers
 783 sit, are to be found alongside all the principal lines of commu-
 nication in the district. It may serve as an example of these
 stones to describe the very interesting collection of stones at
 Nartiang *ait*, or market. A reference is invited to the plate
 which gives a representation of some of the Nartiang stones.
 The great height of the upright stone will at once be seen; it is
 27 ft. in height and 2½ ft. thick. This stone is the largest
 erect stone in the Khasi and Jaintia Hills at the present day,
 and is a very fine specimen. The upright stones and the flat
 table-stones at Nartiang are called "*hi maw jag Sim*." There
 is no separate designation for each of them. These stones are
 popularly supposed to have been erected long ago by two men,

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713 i.e. the Siem of Malyniang, is supposed to have been a very powerful monarch amongst the Khasis. The story of Manick [53] Raitong is interesting, in that it explains the origin of the use of the *sharati*, a bamboo flute of special make which is played only at funerals. The pool of water, which was formed after U Manick and the erring queen were burnt, may be connected with the *Umko*, or tank, which is dug to cleanse the souls of those who have died violent deaths. The idea of the bamboo, which bore leaves that grew upside-down, springing up from the buried flute, is also to be found in the Synteng tale regarding U Loh Ryndi's fishing-rod. Owing to considerations of space, I have had to curtail largely the folk-lore section. I have, however, kept the materials by me, and if at any future time there is reason to believe that the reproduction of more Khasi folk-lore is called for, I shall be glad to try to arrange that some of the other folk-tales be printed.

THE WATER-FALL OF KA LIKAI.

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[133] The water-fall of Ka Likai is one of the most beautiful water-falls in the Khasi Hills. Its stream flows from a certain river from the village of Rangjirteh and passes by the village of Nongriat. The fall can be seen distinctly from the village of Laitkynsew. What a beautiful fall it is when viewed in the autumn. It is also a very high fall. There was in olden days in the village of Rangjirteh a woman called Ka Likai. She was a poor woman who had a husband. When she had given birth to a child, the husband died. Whilst the child was yet a baby, she experienced much trouble in taking care of it on account of her poverty. After the child was able to walk, what a pleasure it was to her to see it growing, and able to play with other children. Then that woman married

KA KSHÁID KA LIKAI.

Ka ksháid-ka-Likai ka long kawei ka ksháid ha ri Khasi kaba itynnad shibún eh. Ka wan tuid na kawei ka wah ha ka shnong Rangjirteh kaba wan hap ha ka shnong Nongriat. Ia kane ka ksháid lah ban ioh-i bha na ka shnong Laitkynsew. Katno ka long kaba i-tynnad lada khmih ia ka ha ka por synrsi. Ka long ruh kaba jrong shibun eh. La don kawei ka brieve ha ka shnong Rangjirteh hyndái kaba kyrteng ka Likai. Kane ka brieve ka long kaba duk bad ka la don u tnga, te ynda la kha iwei i khun kynthei uta u tnga u la iap noh. Hamar ka por ba dang lung ita i khun ka la shitom shibun ban sumar ha ka jinglong duk jong ka. Te ynda i la nangiáid katno, ka la sngewbhá ban ioh-i ia la i khun ba i la sháit, bad ba i la nang ba'n leh kái bad ki para khyannah. Te kane ka

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through water, and if they trust themselves to it would be carried down the stream, never to be recovered. They, therefore, stretch a thread of cotton from one bank to the other, and if the breadth is great this is kept clear of the water by sticks planted in the bed of the river, and pitched at the top to receive it. If the running water should be very narrow merely a stick is laid, or even a stalk of grass is considered sufficient to form a bridge for the dead man's soul. The line of thread is called the "sowing bridge."

On passing through some dense dark wood where it is presumed a demon may be, they think it not improbable that he may be detaining them or throwing impediments in the way, and should any of the party fall sick such is to them clearly indicated. The breaking of eggs is resorted to, or a punishment is made by tying a stone, knife, or generally the loose leg in which they keep the lime that is mixed with the betel and ginseng, and the rite so well described by Hodgson (Appendix A) is gone through. The similarity of the Nade or Moch custom shows how general these superstitious customs are among the tribes in this quarter. The only difference being that with the Khao, the weight is caused to revolve in a circle should any spirit require to be propitiated, and that it should cease to revolve when the offering, either a fowl or a pig, is considered to have been accepted.

Should a Khasia lose his life in such a way that his body cannot be recovered, say by being drowned in one of the large rivers in the plains, his relations assemble on some prominent hill or rock overlooking the low country. One of the mourners takes some bowries (small shells used as money, *Cyprina*) in his hand, and, looking towards the site of the accident, shouts out the name of the deceased and tells on him to return; his spirit having been supposed to do so, they proceed to burn the bowries, which are symbolical of his house, and any clothes of the deceased they may possess. The ashes of the bowries are then placed in the bone depository.

The corpse is kept in the house four or five days, occasionally in the case of rich people, in the case of death, and in this way in its coffin for a very considerable period; the platform on which the body is burnt is erected during the time, and considerable expense is entailed on its construction, in cutting the stones, as well as on the expenditure of gunpowder; throughout the day explosions may be heard at irregular intervals from different quarters, now at one side, then at another to drive away

* The excessive and bootless search of the Flood Bible is not the reason why the dead are preserved in honey. It would be impossible to procure it in sufficient quantity for such a purpose. Fals H. Schlegel's paper in the "Austral", where this is stated.

- and spirits, who I suppose they think may be hovering about the neighborhood. Now we had a vision the counterpart of one in Norwich, where the body of a British general of war is contained in honey and hid it down for a long period, to be afterwards taken up with justice together with the weekly lesson that lesson led to the place. The same vision we had is
- * Campbell's Dictionary of Dreams' states in that connection

There is some slight overlap in the animal burrows in the second section of the Kansas and Michigan localities, in the collection of the same and adjacent strata. (Figures 10)

- 167 The breaking of eggs is perhaps of all modes of working for me the most curious of all the E. lat. customs, but it is by no means confined to those tall people. I am informed by Colonel Maculloch that the E. lat. and some other of the numerous Hill tribes around the Shingda valley do the same, but that it is not so commonly practised, and I never myself saw them engaged at the site. The E. lat. use eggs only for smother. The number broken appears unlimited, but about twenty is a common number. It depends of course, on the means of the individuals. They use a small board about twelve inches by eight inches square, which has a projecting band of bamboo with a hollow to receive the egg to be used. The position of the plate on this board indicates the kind of smother to the inquiry that is sought, and only those pieces that fall within the board, outside of the eggshell, are used as signs. The egg is perforated and withdrawn after this custom. Egg? I am only a man, one growned and one flower nothing, but one common with spirit and between man and there have numerous. Now, my? who has done this? It was of course,—who has raised this egg to his side? If the spirit is in the house, let the egg be on the left. If not of the house, on the right. The enormous spirit on the egg, and taking some clay in his hand, smother it over so that the outside may be distinctly seen when it is smothered. Perhaps it is made to the egg, saying: I am not spirit in you, as smother you, but as smother you and give you a colour. Then standing up he throws the egg down with all his force upon the board.

It would appear that only one person is employed who has to do the right or left and the same in the same manner. The ball is kept in the air by the same person and the same person is the only one who is allowed to touch the ball. The ball is kept in the air by the same person and the same person is the only one who is allowed to touch the ball.